

The course on **Pañcadaśī – Chapter 4, titled ‘Dvaita-viveka-prakaraṇa’**, comprises eight lessons. A detailed description of the topics covered in each lesson is provided below.

### **Lesson 1: Introduction [Verse 1]**

- The difference between śāstra- and prakaraṇa-grantha
- Purpose served by the analysis of Īśvara-srṣṭi and jīva-srṣṭi
  - Limits of duality pertaining to Īśvara- and jīva-srṣṭi
  - To ascertain the nature of bondage and the means for its destruction
- Anubanda-catustaya of the prakaraṇa

### **Lesson 2: Īśvara-srṣṭi in the Upaniṣads – 1**

#### **(Śvetāśvatara-, Aitareya- and Taittirīya-upaniṣads) [Verses 2-5]**

- *Śvetāśvatara-upaniṣad*: Māyā and Īśvara explained
  - What is māyā?
  - Māyā is the term used for referring to prakṛti to depict its illusoriness
  - Īśvara as possessor of māyā becomes the creator
- *Aitareya-upaniṣad*: Creation is by saṅkalpa
  - The Self (as Īśvara) is sarvajña, sarva-śakti and svatantra
- *Taittirīya-upaniṣad*: There is both simultaneity (saṅkalpa) and order (krama) in creation
  - The evolutes of creation and their order
  - Reconciliation of the concepts of creation being simultaneous (saṅkalpa) or gradual (krama)

### **Lesson 3: Īśvara-srṣṭi in the Upaniṣads – 2**

#### **(Chāndogya-, Muṇḍaka-, Bṛhadāraṇyaka-, Nṛsimhatāpanīya- & Śvetāśvatara-upaniṣads) [Verses 6-13]**

- *Chāndogya-upaniṣad* on creation
- *Muṇḍaka-upaniṣad* on creation: As sparks emanate from fire, the world of variety has originated from the Akṣara
- *Bṛhadāraṇyaka-upaniṣad* on creation
  - In the beginning, Existence alone was with no differences whatsoever
  - Creation from Existence with reference to Īśvara, Hiranyagarbha and Virāṭ
  - The evolutes from Virāṭ
  - Distinction of names and forms in the stage of Virāṭ
- The entry of Īśvara into jīva
  - Definition of jīva
  - Constituents of the essential jīva
  - Concept of reflected Consciousness
  - The entry of Īśvara as jīva is apparent
- Māyā's two powers: āvaraṇa and vikṣepa

- Māyā causes jīva to forget its essential nature
- The cause of jīva's grief: Jīva's dharmī- and dharma-adhyāsas

#### **Lesson 4: Jīva-sr̥ṣṭi through the Saptānna-brāhmaṇa Section of the Bṛhadāraṇyaka-upaniṣad [Verses 14-24]**

- Jīva as a creator: Jīva by knowledge and action creates the saptānna
- Saptānna: The seven constituents of enjoyment created by jīva
  - Distribution of these seven constituents
- Jīva, by its performance of karma and jñāna, enables the objects created by Īśvara for enjoyment
- Īśvara's creation and jīva's creation
- How an object becomes Īśa-kārya and jīva-bhogya
- Īśvara-sr̥ṣṭi is the same for all, but in jīva-sr̥ṣṭi there are differences
  - Jīva creates likes, dislikes or indifference with respect to objects
  - The underlying Īśvara-sr̥ṣṭi is common to all: sādharmaṇa-rūpa
- Objection to the possibility of a jīva-sr̥ṣṭi

#### **Lesson 5: Cognition of Īśvara- and Jīva-sr̥ṣṭi [Verses 25-31]**

- Jīva-sr̥ṣṭi is a mental creation
- Manomayaṁ bhuvanam: We do not see an object as it is, it is always fashioned by thought
- Objection to the Advaitin's view of the acceptance of an external object as manomaya
  - Reply: External objects are valid as they are Īśvara-sr̥ṣṭi but the mental cognition of those external objects becomes jīva-sr̥ṣṭi.
- Vṛtti-vyāpti and phala-vyāpti
- Īśvara-sr̥ṣṭi can never be perceived 'as it is' with the help of the mind and the senses.
  - We never see the object as it is, thought takes the form of the object and reveals it to us.
  - Reflected Consciousness reaches the external object through the medium of the antaḥkaraṇa in the process of cognition
  - We see only a mental image of the external object in the mind when illuminated by Consciousness
  - The moment Īśvara-sr̥ṣṭi is reflected or appears in the mind, it becomes jīva-sr̥ṣṭi
- External Object is Valid: *Upadeśasāhasrī* Reference
- External Object is Valid: *Mānasollāsa* Reference
- The two worlds: The external and internal

#### **Lesson 6: Jīva-sr̥ṣṭi as the Cause of Bondage and the Role of Īśvara-sr̥ṣṭi in Liberation [Verses 32-42]**

- Cause of bondage is the internal world of thoughts
- Anvaya-vyatireka with respect to mind
  - Irrespective of the perception or the non-perception of the external world, bondage is experienced only in the presence of the mind and never in its absence.
  - An example to prove how the internal world is the cause of bondage and not the external world

- Difference between the views of Vijñānavādin and Advaitin
  - According to the Advaitin, absence of purpose cannot be a valid reason to negate the external world.
- Yoga school analysed
  - An objection on the futility of the knowledge of Brahman
  - The mind can only temporarily cease through yogic practice and will rise again on its appearance.
  - Knowledge of Brahman alone brings about the final destruction of the mental world and not yoga
- Knowledge of Brahman is characterised as comprehending the falsity of the world
- Īśvara-sr̥ṣṭi is not a source of bondage but a means to Liberation

### **Lesson 7: Types of Jīva-sr̥ṣṭi: Śāstrīya and Aśāstrīya [Verses 43-56]**

- The two types of jīva-sr̥ṣṭi: Śāstrīya and aśāstrīya
- Śāstrīya-jīva-sr̥ṣṭi examined
  - Śruti-pramāṇa from *Amṛtabindu-* and *Bṛhadāraṇyaka-upaniṣads*: Jīva-sr̥ṣṭi to be given up on Realisation
- Aśāstrīya-jīva-sr̥ṣṭi examined
  - The two types of aśāstrīya-jīva-sr̥ṣṭi: Tīvra and manda
  - Aśāstrīya-jīva-sr̥ṣṭi must be renounced before Brahma-jijñāsā
  - Śāstrīya-jīva-sr̥ṣṭi to be given up after Brahma-jñāna for accomplishment of Jīvanmukti
  - The need for Jīvanmukti after Brahma-jñāna (tattvajñāna)
  - Desires are possessed of more defects than Svarga
  - Desires after Knowledge are indicative of impure mind and prevent Liberation

### **Lesson 8: Abidance in Brahman by Renouncing Jīva-sr̥ṣṭi [Verses 57-69]**

- Tīvra- and manda-aśāstrīya jīva-sr̥ṣṭi must be given up by the knower of Truth
- Renouncing manorājya
- Nirguṇa-dhyāna is the means to end manorājya
  - Viveka and Oṅkāra-japa as the alternate means
- A mind free of jīva-sr̥ṣṭi is devoid of thought projections
- Supreme Bliss arises when the mind is free of objects
- Consciousness alone remains when jīva-sr̥ṣṭi is dropped
- When all mental agitations cease, one becomes Brahman